

The SWORD of the LORD

Edited by JOHN R. RICE.

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

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An Independent Christian Weekly, Standing for the Verbal Inspiration of the Bible, the Deity of Christ, His Blood Atonement, Salvation by Faith, New Testament Soul Winning and the Premillennial Return of Christ. Opposes Modernism, Worldliness and Formalism.

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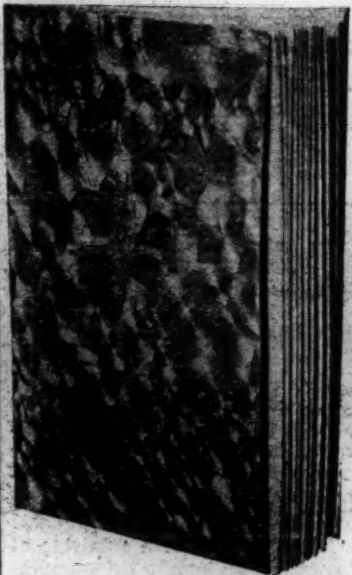
Special Letter Month Offer; Ask for Either "Poems That Preach," With 110 Heart-Moving Poems, or "Bible Facts About Heaven" Absolutely Free

By the Editor

The next few weeks, ending June 10, is Letter Month for SWORD of the LORD readers. We want to hear from every reader who has been saved through THE SWORD of the LORD, everyone who has been blessed. We want to know what book of the Sword of the Lord Publishers has helped you. We want your suggestions, your help in making a great paper. So to encourage you to write we are offering absolutely free to everyone who writes a letter requesting it, either *Poems That Preach*, a brand-new book of sixty-four big pages, with about 110 moving, helpful, inspiring poems; or the famous sixty-two page pamphlet, *Bible Facts About Heaven*, the sensational pamphlet of eight chapters which has had nearly a quarter of a million copies published. Each of these books costs fifty-cents each, but you may have either one of them absolutely free if you ask for it definitely. A postcard will not do. Do not use a Sword of the Lord envelope without stamps, if you ask for the free book.

We also are offering \$5 for the best letter each week to be published in THE SWORD of the LORD beginning two weeks from this issue, May 23, and lasting through the month of June. For each additional Letter Month letter published during this time, we will pay \$2. That is, merchandise credit (Continued on page 8)

Poems That Preach



The Heavenly Singers And Their Song

By C. H. Spurgeon
at the Metropolitan Tabernacle, Newington,
On Lord's Day Evening, July 14, 1889

"And when he had taken the book, the four beasts and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints. And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth."—Rev. 5:8-10.

Thus morning we had a picture of our Lord Jesus Christ appearing in Heaven in His sacrificial character, being adored in that character, looking like a Lamb that had been slain, and being worshipped under that aspect in the very center of Heaven. I tried, as far as ever I could, to insist upon it that we must never hide the atoning sacrifice; that Christ, as the Lamb of God which taketh away the sin of the world, is always to be brought to the front, to be put foremost in our preaching and in our practice, too. In this verse, we go a step further.

This blessed Lamb appears in Heaven as the Mediator between God and men. At God's right hand was the book of His eternal purposes. None dared even to look upon it; it was hopeless that any creature should be able to loose the seven seals thereof. But there came forward this glorious Lamb, who had the marks of His slaughter upon Him, and He took the book out of the right hand of Him that sat upon the throne. Thus He acted as Mediator, Interpreter, taking the will of God, and trans-

lating it to us, letting us know the meaning of that writing of the right hand of God, which we could never have deciphered, but which, when Christ looses the seals, is made clear to us.

Jesus Christ, then, is seen as our sacrifice in the capacity of Mediator, and in that capacity He becomes the object of the adoration, first, of the church, then of all the thousands and ten thousands of angels, and then of every creature that God has made. It would be

(Continued on page 7)



C. H. Spurgeon

"PRIDE GOETH BEFORE DESTRUCTION"

By Evangelist Bob Jones Sr., D.D., LL.D.
Founder Bob Jones University, Greenville, S.C.
As preached in Chapel January 20, 1950.

"Pride goeth before destruction, and an haughty spirit before a fall."—Prov. 16:18.

This has been true in every age since the fall of man. It will be true forevermore. It is written, by the finger of inspiration, in this Book—God's Book, the Book that says what it means and means what it says.

"Pride goeth before destruction, and an haughty spirit before a fall." That always has been so; it is so today, and always will be so. Let us read it again. This isn't Bob Jones talking. I'm not saying it. It is in this Book—this inspired Book—this God-breathed Book. It is here. It is in black and white. It is here for keeps.

"Pride goeth before destruction, and an haughty spirit before a fall." Do you get it? You know the English language, don't you? I think the Hebrew scholars will tell you this is properly translated. I don't think there is any misunderstanding about what it says. I think you can understand the English language enough to know what this means.

"Pride goeth before destruction, and an haughty spirit before a fall." These words make me feel creepy! They scare me! They make me a little concerned about myself! They warn me of danger! They are God's red lantern, and He is swinging it across the highway down which you and I are going. Remember, God Almighty is reaching over the battlements of Heaven and holding a red lantern of warning in His hand; and He, Himself, is swinging it across

the road. This means, "You had better stop! If you are full of pride and have a haughty spirit, you are headed to ruin! You are on your way to a fall! You are on your way to destruction! You are doomed if you go down that road with that spirit!"

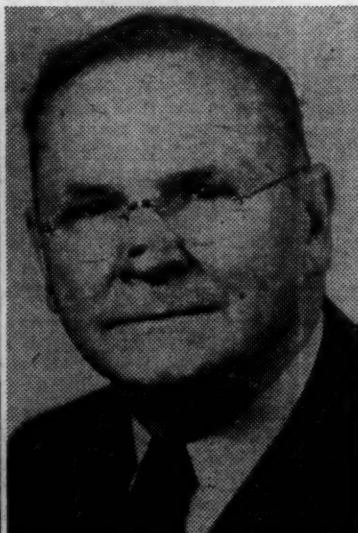
PRIDE HAD A LARGE PART IN EVE'S FALL

When the Devil tempted Eve in the Garden of Eden, he came to her through three channels: He said, "You see that fruit yonder? That fruit is good to eat. It makes your mouth water. Great, big, red, luscious something—and you like to eat! Everybody likes to eat! Did you ever taste the fruit? Do you have an inclination that way? Don't you have a desire to eat it? It's there! It's good! Nothing wrong with it—except it is on a forbidden tree."

There are plenty of things in life that are perfectly legitimate when they are not on a God-forbidden tree; but when they get on a God-forbidden tree, they are not right. There are many things you have a perfect right to do

in this world if you do those things right. Fruit that hangs on a God-forbidden tree may look luscious and be as luscious as fruit on a tree that is not forbidden. But you can't eat fruit from a God-forbidden tree and get away with it.

Eve looked at the fruit. It did look good! I admit there are plenty of things in this world that look good all right, nice things. That is, they look all right. But they (Continued on page 6)



Dr. Bob Jones, Sr.



Forty-eight
BERNARD STREET

MRS. S. R. GRAHAM CLARK

CHAPTER I

Jean and Grace Meet

"Oh-o-o!" The prolonged exclamation fell from the lips of a pale-faced little girl with a cruel hump on her back. She was leaning forward from a wheel-chair toward the open window of a downstairs tenement, her grey eyes wide open, her face alight and eager. "Oh-o-o! Is that the baby of the new folks who have moved in next door?"

The baby referred to, a blue-eyed fairy of two years, was dancing up and down, tugging at the hand of a bright-faced girl who held her back from following an immense dog in his race across the street. At the sound of the voice from behind she turned, and the little face dimpled gleefully. "Me see girl in window," she laughed.

"That's a nice Fee-fe!" said the child's caretaker. Then, addressing the girl in the wheel-chair, "Yes, we have moved in next door, and this is our baby. Her name is Phebe, but she calls herself 'Fee-fe'."

"And you are her sister?" The inquiring voice was admiring.

"Yes, I am Grace Manton, and she is my little sister."

"The beautiful darling!" The sick girl's eyes glowed as they followed the graceful movements of the child. "I can hear her voice at times, now that the windows are open, and it's like the cooling of angels. Then her mother sings—if it is her mother—and she has a wonderful voice." The speaker caught her breath.

The girl on the sidewalk showed instant gratification. "Mother used to sing for the big churches and on special public occasions before she married father," she said with pride. "She has a trained voice." "Anybody must know that!"

cried the invalid. "It's like—why, it's like a bird's, only her singing is sweeter than any bird's. She sings heavenly words—Jesus words! It makes me so glad I ache inside!"

The face of the girl without shone. "How queerly you talk!" she commented. "I guess you must be the sick girl Dr. Prescott told Mother about. He said she was the only one of her kind."

"Do you know my doctor?" The pale face was alive with interest. Then, in sudden anxiety, "I hope none of you have been sick."

"Only Ned, my big brother; and I guess it didn't amount to much. The doctor told Mother not to worry—that he wouldn't have to call again. 'Just send the boy around to my office at nine o'clock every morning for a week and I'll straighten him out. The fellow's as strong as a moose,' he laughed. That did my mother a world of good. She worries if the least thing is the matter with any of us."

"Dr. Prescott is a great doctor," said the girl in the window, "and—good."

The brown eyes of Grace Manton scrutinized the speaker critically. "He said some very nice things about you," she laughed. (Continued on page 9)

"HONOR THY MOTHER"

By Mrs. Allan MacMullen
(Daughter of Editor
John R. Rice)



Children and babies seem to have such a tender and precious place in the Scripture! We are told in Psalm 127:3,4: "Lo, children are an heritage of the Lord, and the fruit of the womb is his reward. As arrows are in the hand of a mighty man, so are children of the youth." Psalm 113:9 promises that God will make of the barren "a joyful mother of children." There is a very special place given to motherhood in the Scripture, and particularly when we think that Jesus Christ Himself came to earth as a tiny baby, dependent upon a loving, human mother.

We have such an infinite and wonderful God, past all human understanding, so that our finite minds are taxed with the wonder of an all-wise, all-powerful, loving God. It is for this reason that God has given us so many pictures of Himself. He tells us that He is a rock in a weary land, a fortress, a shield and buckler, to explain His protection of us. He tells us He is a sun, the bread of life, to show how He sustains us. He tells us He is a rock and a hammer, to show how we may use His power. But the most beloved pictures of all, I think, are those using the miracle of parenthood to explain our relationship with God. We think immediately of our heavenly Father. Through the grand qualities of our fathers on earth—love and wisdom and generosity and never-failing kindness, yes, and discipline, too—we are able to understand a little more about the great God who is our loving Father.

But perhaps the most tender metaphor of all is that one which pictures God as having the compassion and love of a mother. Isaiah 66:13 says, "As one whom his mother comforteth, so will I comfort you; and ye shall be comforted. . . ." We all know how satisfying and how compassionate is the love of a mother. We are given a picture, too, of the depths of His disappointment and grief when rejected, by the yearning of Christ. "O Jerusalem, Jerusalem. . . how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" (Matt. 23:37). Beyond these few sentences there is not much in Scripture to carry out the illustration, but from our own experience and what we know of God, there are several things we may learn.

1. Our relationship to God is one of utter dependency. What better picture of this is there than a tiny baby depending on his mother! She provides him with warmth, with clothing—and re-clothing, when that becomes necessary! She is his sole source of food, she alone is responsible for guarding him from harm and seeing that his needs are met. So it is with helpless human beings. Just as a baby cannot feed himself, so we must depend on a benevolent God who makes food grow for us. As a baby cannot keep himself clean, so we—bound in the throes of sin—must depend on God for

cleansing. As a baby must depend upon his mother for protection, so we find our only refuge from the cares and disturbance of life in a loving God. As a child depends upon his mother, we must depend upon God.

2. Our second picture of God may come from the unreasoning, blind loyalty of a mother. Robert Frost once wrote, "Home is where, when you go there, they have to take you in." So it is with mothers. . . . You can somehow depend on it—no matter how far away you go, or how long you stay, or what you do—when you come back you know she's going to welcome you and take you in and be happy you're there. Those who have dealt with the mothers of criminals know that they always can explain how such a thing happened to their innocent son. "He didn't steal the car—he was just riding in it with the boy who did," one mother will say. "My boy isn't bad," a mother told a preacher; "he just got in with some boys who influenced him the wrong way—he's a victim of bad company."

There are two big ways though, in which this particular comparison breaks down. First of all, a mother may take up for an erring child because she really does not see his faults; she really does not know how bad he is. With God, this is never the case. Always He can see down to the very depths of our hearts, knowing all the sin in thought which preceded the action—and knowing too if we try to do right. And most remarkable of all, knowing all this—our evil, sinful hearts—He loves us still! It is no wonder the poets and song writers have found their greatest inspiration in the theme, "The Love of God."

The second thing is that sometimes mothers do fail. They are only human, after all, and sometimes they do go back on their children. Here is where the truth about God comes shining through all the more clearly—He never fails! He sticks closer than a brother. . . . and Psalm 27:10 tells us, "When my father and my mother forsake me, then the Lord will take me up." So, through human mothers, we can see the wonders of a superhuman, omnipotent God!

3. A third realm in which mothers are notable—and are like God—is in what we may call intuition. I'm sure you've heard of

Opportunity In The Home

I wonder if all the heads of families realize that the opportunity of influencing the households for Christ and Heaven is very brief, and will soon be gone? For a while the house is full of voices and footsteps of children. You sometimes feel that you can hardly stand the racket. And it is a rushing this way and a rushing that until father and mother are well nigh beside themselves. It is astonishing how much noise five or six children make, and not half try.

But the years glide away. After awhile the voices are not so many and those which stay are more sedate. First this room gets quiet and then that room. Death takes some and marriage takes others until after awhile the house is awfully quiet. That man would give all he is worth to have that boy who is gone away forever rush into the room once more with a shout that was once thought too boisterous. That mother who was once tried because her little girl, now gone forever, with careless scissors cut up something really valuable, would like to have the child back, willing to put in her hand the most valuable wardrobe to cut as she pleased.

Yes! yes! The house noisy now will soon be still enough, I warrant you, and so when you began housekeeping there were just two of you, there will be just two again. Oh, the alarming brevity of infancy and childhood! The opportunity is glorious, but it soon passes. Parents may say at the close of life: "What a pity we did not do more for the religious welfare of our children while we had them with us!" But the lamentation will be of no avail. The opportunity had wings and vanished.

— T. DeWitt Talmage.

countless cases like this. . . . A child is in desperate need, and somehow the mother cannot rest, something—her intuition, you may call it, makes her go to his rescue. It is illustrated in the wonderful way a mother wakes up at the slightest whimper of a baby in the night. The noise won't be loud—the father won't even stir, perhaps, but the mother is instantly awake, checking to see that the baby is warm and safe and comfortable. Remember how your mother always knew something was wrong? Maybe you were so careful you knew it didn't show on your face—and nobody else knew, your father never suspected, but your mother knew something was wrong and knew just exactly how to get to the heart of the problem! It's uncanny, almost, but it's a dependable trait of mothers! I know a mother who seems to get a headache whenever her daughter has one, whether she is nearby or far away! She calls them "sympathetic pains," and though some minds reject that vague connection, there seems to be some strange quality about it. Mothers just intuitively seem to know the needs of their children. This has been exemplified in many a story of danger. . . . a son or daughter on the mission field confronts desperate danger, where there seems no way out. A mother back home in America is awakened in the night—not understanding why, but feeling that she must pray for the loved one. . . . and later letters confirm the fact that the need and the urge to pray have come at exactly the same moment, on the same day!

But what is the intuition of a mother compared to the vigi-

Somebody's Mother

The woman was old and ragged and gray,
And bent with the chill of the winter's day;

The street was wet with a recent snow
And the woman's feet were aged and slow

She stood at the crossing and waited long,
Alone, uncared for amid the throng

Of human beings, who passed her by,
Nor heeded the glance of her anxious eye.

Down the street, with laughter and shout,
Glad in the freedom of school let out,

Came the boys, like a flock of sheep,
Hailing the snow piled white and deep.

Past the woman so old and gray,
Hastened the children on their way,

Nor offer a helping hand to her,
So meek, so timid, afraid to stir

Lest the carriage wheels or the horses' feet
Should crowd her down in the slippery street

At last came one of the merry troop—
The gayest laddie of all the group;

He paused beside her, and whispered low,
"I'll help you across if you wish to go."

Her aged hand on his strong, young arm
She placed, and so, without hurt or harm,

He guided the trembling feet along,
Proud that his own were firm and strong.

Then back again to his friends he went,
His young heart happy and well content.

"She's somebody's mother, boys, you know;
For all she's old, and poor, and slow;

"And I hope some fellow will lend a hand
To help my mother, you understand,

"If ever she's poor, and old, and gray,
And her own dear boy is far away."

And "somebody's mother" bowed low her head
In her home that night, and the prayer she said

Was: "God be kind to the noble boy
Who is somebody's son, and pride, and joy!"

—From HARPER'S WEEKLY as printed
in HOME DUTIES by R. T. Cross

What Great Men Have Said of Mothers

Dorothy C. Haskin

"A mother's love endures through all; in good repute, in bad repute, in face of the world's condemnation, a mother still loves on."—Washington Irving.

"My mother was a minister of blessing to all human beings within her sphere of action. Her heart

lanted watchcare of a loving God? The love which knows and understands all, which broods over us, sends guardian angels to care for us, is constantly with us wherever we go, whatever we do—that care of God beggars any human description!

4. A fourth way in which mothers illustrate one of the characteristics of God is this: they are indispensable. You may think that amusing, but it's true—there would be no civilization without them! There are many small ways in which this is brought to our attention. There are times when a baby wants his mother—and nobody else will do! There are some problems an adolescent runs into when nobody else can help him. There are some things you can't tell anybody else but Mother! Even when you grow up and settle down, there are still some situations in which there's nobody else who can fill the bill quite like Mother. I remember the first year I was married. My husband was still wonderful and I loved him dearly, but when I was sick, it was my mother I wanted to fix the bed and get me the hot water bottle and bring me soup to eat!

But there are times when, no matter how badly they are needed, human mothers cannot come. There are times when strength fails, when miles come between, when finally death intervenes. . . . and though the feeling is still there, that nobody else will do, frail human flesh denies the need. Here we may praise God in a special way that the picture isn't a true one of His love and care—for He never fails! It is true—we need God, and nobody else will do. We need Him for every physical provision. . . . we need Him

(Continued on page 3)

was the abode of heavenly purity. She had no feeling but of kindness and beneficence, yet her mind was as firm as her temper was mild and gentle."—John Quincy Adams.

"Make no reference to me: She gained nothing by any position I have filled or honors that may have been paid me. I owe all this and all I am to her earnest, modest and sincere piety."—Ulysses S. Grant to the pastor who was to preach at his mother's funeral service.

"The memory of my mother and her teachings were the only capital I had to start life with, and on that capital I have made my way."—Andrew Jackson.

"The babe at first feeds upon the mother's bosom, but is always on her heart."—Henry Ward Beecher.

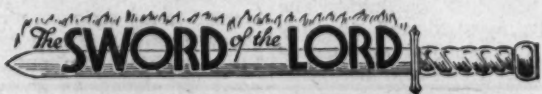
"A mother's love is indeed the golden link that binds youth to age; and he is still a child, though time may have furrowed his cheek, or silvered his brow, who can yet recall, with softened heart, the fond devotion, or the gentle chidings, of the best friend that God ever gives us."—Bovee.

"My mother's influence in molding my character was conspicuous. She forced me to learn daily long chapters of the Bible by heart. To that discipline and patient, accurate resolve I owe not only much of my general power of taking pains, but the best part of my taste for literature."—John Ruskin.

"All that I am or hope to be, I owe to my angel mother."—Lincoln, after he became President of the United States.

"Vain are all our tributes to mother if in word alone they dwell. We must live the praises due her."—Edgar A. Guest.

The Christian Parent, May, 1951



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THE SWORD OF THE LORD

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My Mother



A Tribute by Editor John R. Rice

Above you see a likeness of my precious mother. On the back of this photograph is written, Sarah Elizabeth Laprade Rice, age 19, 1893. When the picture was taken she was a bride, having recently married the young minister, William H. Rice, who had returned to Texas from a year in the Southern Baptist Seminary at Louisville, Kentucky.

The picture was taken in 1893. In 1894 her first-born child, my sister, was born. On December 11, 1895, I came into this world. In 1900, when she was the mother of five children and when I was hardly six years old, she went to Heaven.

How can words tell the sweetness of my godly mother! She did the labor customary with mothers in large but poor families of that era. She made all her own clothes, made all the children's clothes, made her husband's shirts, on a treadle sewing machine. She baked her own bread. The cellar shelves were lined with jars of preserves and jellies which she made. She dried peaches and apples. She washed clothes over a rub board by hand, heating the water in the big black kettle in the yard and boiling them white. She rendered her own lard, made soap, made sausage. She wove the rag carpets for the floor, made her own quilts and bedspreads. Never, except for a few short months, did she live in a house with running water or electric lights.

But how happy she was! I remember how we children used to gather around Mother as she got out the songbook and sang the songs of the Lord and we chimed in. She never seemed nonplussed. She was a country school teacher before she married. She had a thirst for learning. She had a love for beautiful things. She had a wide circle of friends. I first thought that my exalted impression of her attractiveness and charm and good sense was the natural biased opinion of a son for his mother, but I found that my mother's sisters adored her, and many of her friends who talked to me about her spoke with a reverence akin to awe. Her sister, after I was a grown man, said to me, "She was the most intelligent woman and the best Christian I ever knew."

When I was twenty-five years old, a young college teacher, visiting in the home of Aunt Essie McLaughlin, in Amarillo, Texas, she showed me a letter from my mother written when I was nearly five years old. My mother wrote about how beautiful was the baby, how the baby could sit alone, what help Gertrude was, of how quiet and self-possessed Ruth was,

and how George was into mischief from morning till night! And then she said, "Now let me tell you about my preacher boy!" She had already talked about all the other children and I was the only one left.

I asked Aunt Essie, "Did she call me her preacher boy?" "She never called you anything else," said Aunt Essie. "You were always to be a preacher."

Soon thereafter I was in my father's home and I told him the story of the letter and how Mother had called me her preacher boy. I said, "Tell me about it, Dad."

He replied that when I was born Mama was so happy because the baby was a boy, and now she could rear a man to preach the gospel. He told me how together they gave me to God in a holy prayer of dedication, when I was born.

"Why didn't you tell me about it before?" I asked. "I have wasted so much time!"

He replied, "I wanted God to tell you about it."

The thing pressed hard on my heart. I remembered how, when I was four years old and when people said to me, "Sonny, what is your name?" I had been taught to answer, "John, the Baptist preacher!"

I was deeply impressed when in an old Bible of my father's I found deeply underlined the words of Zacharias about his baby boy sent from God to be the forerunner of the Saviour, "His name is John." I began to see now why I could never be happy except in winning souls, and how all my friends had expected me to preach the gospel. Dr. Ward, president of Decatur College, told me that he had known I was called to preach long before I knew it. Dr. J. B. Tidwell, professor of Bible in Baylor University, told my sweetheart, "Anybody who does not want to marry a preacher had better not marry John Rice."

What my mother had given to God, I dared not withhold. So, while doing graduate work in the University of Chicago, one night as I visited Pacific Garden Mission to do personal soul-winning work, and to sing, I laid my life on the altar completely to preach the gospel.

"But There Is A God In Heaven"

By Rev. Herschel Ford
Pastor, First Baptist Church, El Paso, Texas

"But there is a God in Heaven..."—Dan. 2:28.

Nebuchadnezzar was the king of Babylon. One night he had a dream which troubled him greatly. Sleep fled from his eyes. In the early morning his dream still lingered with him. He was greatly puzzled. He called all of his wise men and magicians together and said to them, "Tell me the meaning of my dream."

They replied, "We will try to do that if you will tell us the dream."

And the king said, "I have forgotten the dream, but you claim to be wise men and great men; surely you can tell me what I dreamed, and you can tell me the meaning thereof. If you cannot do this, I will have you cut to pieces."

"We will try," said the wise men, "but give us time."

They put their heads together and tried to find a solution for the problem, but they were helpless. However, in the city of Babylon there happened to be a young man who was a true friend of God. This young man was Daniel. He went before the king and said, "Give me just a little time and I will tell you the dream and the interpretation thereof." Then he did a fine thing—he went home and called three of his friends together and said to them, "I want you to pray with me and ask God to reveal to me the dream and the interpretation." In the middle of the night, after they had prayed long and earnestly, the vision came and it was entirely clear to Daniel. Then Daniel did another fine thing—he went down upon his knees and thanked

God for revealing the truth to him.

The next day Daniel went before the king and said to him, "There isn't a man upon the earth who could tell you your dream and the interpretation of it, but there is a God in Heaven and He has revealed the dream to me." He then told the king the dream and the meaning thereof. This pleased the king so much that he gave Daniel many rich gifts and made him ruler over Babylon and chief over his wise men.

The text is in verse 28 where Daniel said, "But there is a God in heaven." You and I, in every hour of trouble, can say, "But there is a God in Heaven... These things are hard, but there is a God in Heaven and He will help and deliver me." Even in the midst of war and bloodshed when our homes and hearts are being broken, we can remember that there is a God in Heaven and that He will cause all things to work out for our good and His great glory.

I. Moses Learned This Great Truth at the Red Sea

For many years the children of Israel had been in bondage. Then one day God said, "They have had enough." He called Moses and sent him down into Egypt. Moses appeared before the king and gave him the message of the Lord, "Let my people go." Then followed many trials and disappointments, but at last they were on the way out. Thousands and thousands of God's people marched out of Egypt. The king allowed them to go and they were happily on their way toward the Promised Land.

One day they came to the shores of the mighty Red Sea and it lay before them forbidding and impassable. They looked back and saw clouds of dust. The soldiers of Pharaoh were coming after them and their swords could be seen glistening in the sun. The people knew that they would either be drowned or killed or taken back to become slaves of Egypt. They were helpless and hopeless. In front of them the sea, on either side the mountains, back of them the hosts of Pharaoh. The scared people cried out to Moses, "Why did you bring us here to die? Were there no graves in Egypt?... It would have been better for us to serve always as slaves than to die in the wilderness." Moses replied, "Pharaoh is a great king. His army is mighty and the sea is wide, but there is a God in Heaven and He will deliver us." Moses cried out unto God and the Lord spoke unto him saying, "Speak unto the children of Israel and tell them to go forward. Lift up your rod over the sea and I will permit you to go across on dry land—then watch and see what happens to the



Dr. W. Herschel Ford

Egyptians." Moses lifted up his rod, and soon there was a dry path through the middle of the waters, which were backed up like walls on either side. Israel marched through and landed safely on the other shore. The Egyptians said, "If the Israelites can do that, we can do it, too." But they went down into the sea and God caused the waters to roll over them and they were drowned in the midst of the sea.

Listen! What is that sound on the other shore? It is not murmuring—it is not grumbling—it is a song of praise to God. And what is the burden of their song. They are saying, "Man may be mighty, and he may try to hold us, but there is a God in Heaven and He will deliver us if we trust Him." Hundreds of years pass by and every time the Israelites talk and sing about the greatness of God, they talk and sing about how He delivered their forefathers at the Red Sea.

Have there been times of great distress for you? Have you been bound in on every side, knowing not which way to go? Has your pathway been full of dangers? Oh, just remember that there is a God in Heaven! Pour out your soul to Him and He will open up the way and lead you into life and joy.

II. Shadrach, Meshach and Abednego Learned This Truth in the Fiery Furnace

The king built an image of gold and set it in the midst of the plains. It was an imposing statue ninety-five feet high. The decree went out from the king's palace, "Let all the people bow down and worship this image or they will be thrown into the fiery furnace." Everybody in the land came and falling upon their knees, they wor-

(Continued on page 7)

Important Memo--

WHEN YOU CHANGE YOUR ADDRESS

Please report both new and old addresses directly to THE SWORD OF THE LORD, five weeks before the change is to take effect. Copies that we address to your old address will not be delivered by the Post Office unless you pay them extra postage. Avoid this unnecessary expense by notifying us five weeks in advance.

THE SWORD OF THE LORD

Subscription Dept.

214 W. Wesley, Wheaton, Ill.

"Honor Thy Mother"

(Continued from page 2)

for comfort and peace...we need Him in joy and in sorrow. Most of all, we need Him for the forgiveness of sin and the provision for our salvation. And praise the Lord, He never, never fails! He is always there—right beside us!

Something of God is in a mother's love,
Something of His tenderness and care:

I never see a mother bent above
A little child, but I can see God there.

And I can hear Him in the words she says

To little children gathered at her knee;

God's own voice speaking through her lips, the words

That will bear fruitage for eternity.

And I can feel Him in a mother's touch,
Across the widening years her shielding hands

Will still reach out as if to keep from harm
Her little child—how well God understands.

A mother's heart, so like His own it is!

True motherhood has touched His garment's hem

For strength and wisdom, and I am quite sure

We honor Him the day we honor them.

—Selected

WITH THE Evangelists

REPORTS FROM AMERICA'S OUTSTANDING SOUL WINNERS
By the Editor

For the first time in more than a quarter of a century a revival meeting was held in the First Presbyterian Church of New Haven, Connecticut, situated on the edge of the Yale University campus. With DR. WILLIAM WARD AYER of New York City ministering the Word for the two-week campaign, and several evangelical churches cooperating, Pastor Allan D. Colletter reports a genuine deepening of spiritual life in the community. There was a good number of professions of faith connected with the special evangelistic services.

Dr. William Ward Ayer has just concluded (May 4) three weeks of revival effort in Wichita, Kansas. More than seventy churches, headed by the Rev. R. Richard Searle, sponsored the union meetings which were held in the Alaskan Palace, seating more than 4,000 people. Rev. George L. Edstrom was the chorister and soloist. A statistical report of the revival has not yet been released.

EVANGELIST EDDIE WAGNER reports a good revival in the First Baptist Church of Sparta, Michigan; there were 70 professions of faith in Christ, and scores of decisions for consecration by those already saved. Evangelist Wagner then writes as follows:

"We are now at Berean Baptist Church, Flint, Michigan. Rev. George Dagley, pastor. The entire first week did not see much happen, though people were praying, inviting people to the meetings, and talking to them about the Lord. Sunday morning, Easter, the place was packed. Many unsaved were there, but we did not have a move of any kind. Our hearts were heavy; we knew something was wrong. Sunday night the place was again full, but not a move.

"I felt led to call a prayer meeting after the close of the service Sunday night. When we started praying at 9:30 there were not many in the church, but within 30 minutes many had returned; it was about half full. After about 30 minutes of praying, I thought that the praying was not doing any good. It seemed to be just cold formal words. I suggested that maybe there had to be confession of sin made before we could have a revival. People then began to get up and confess sin in their lives. Then the revival came. Christians all over the church got up, with tear-stained face, and confessed their sins, and asked for forgiveness for things they had said and done. It could not be stopped. It was like the Wheaton College revival a couple of years ago—in fact, we had two Wheaton College students in the audience. Christians confessed things that parents, friends, and pastor knew nothing about. For one hour and 20 minutes this confession went on. It was truly a work of the Holy Spirit, and a work that was to bring many souls to Christ.

"After the Christians had confessed their sins, one Christian man got up and asked a friend in the back of the church to forgive him for lying to him. He said that he had brought the friend to church and had promised to have him home by a certain time, and he had forgotten all about him until just then. The friend just smiled and said, 'Sit down, sit down'. We learned later that this friend was an unsaved man whom they had prayed for, for a long time, and had been trying for months and months to get him inside of a church to hear the Gospel. This unsaved friend had sat through four and a half hours of Gospel preaching, praying and confessing of sins by Christians, and he seemed to enjoy it.

"It was 7 p.m. when the evening service started; it was just about midnight when we left the church, but we all knew that re-

vival had come. Second Chronicles 7:14, and especially James 5:16, had proved to be true, and this was brought out last night—just 24 hours after the confessions of sin—when on a Monday night, with the weather bad and it raining outside, the church was packed and people sitting in the aisles. When the invitation was given, 21 walked the aisle to receive Christ as Saviour. It is wonderful how the Lord works, when His people are right for revival."

EVANGELIST RAY CUTCHIN reports a total of 59 decisions in his last two meetings. During the meeting in the Amboy Baptist Church, Pioneer, Ohio, there were 14 decisions; in the First Baptist Church, Red Wing, Minnesota, 45 conversions and 3 family altars established.

Rev. Charles E. Dinwiddie, Jr., pastor of Berean Fundamental Church, Ogalalla, Nebraska, writes: "We do praise God for the ministry of EVANGELIST OSCAR WELLS during our recent meetings. Decisions for Christ were made for baptism and church membership. We intend to continue the visitation work that Brother Wells directed while here."

Calvary Independent Baptist Church, Saltillo, Pennsylvania, Rev. Richard Meyers, pastor, recently dedicated their new auditorium with an evangelistic campaign, JAMES THRELFALL being the evangelist. Brother Threlfall reports good attendance, the melting of hearts of Christians and many decisions for Christ, of which eight were first-time decisions.

KENNETH CHAPMAN reports 20 conversions during meetings with the Christian Union Church of Newark, Ohio. This is Brother Chapman's second visit to this church. Rev. Harold Doyle is pastor.

Rev. Charles A. Doolittle, pastor of the Church of the Open Door, Wichita, Kansas, used Evangelist Chapman in a revival effort in which there were 10 first-time decisions for Christ.

Report comes from EVANGELIST DOLPHUS PRICE, in a meeting with the Salem Baptist Church of Cave City, Kentucky. There were 6 first-time decisions for Christ. He reports the church drawn closer together, a number of the members starting tithing and established family altars.

Rev. Roy Watson, pastor of the First Baptist Church, Downingtown, Pennsylvania, used EVANGELIST AND MRS. CLAUDE McDONALD in their recent Crusade for Christ. Brother McDonald reports 36 conversions. He also reports many children were dealt with during their "Story Hour Gang." The Lord's power was manifested in bringing greater harmony in this local group.

The First Baptist Church of Ulysses, Kansas, Rev. G. E. Robey, pastor, saw the blessing of God during their revival effort with EVANGELIST J. H. MELTON. There were 32 professions of faith during this meeting.

Evangelist Melton reports 19 conversions during a meeting in the Kaiser Baptist Church, Kaiser, Arkansas.

There were 622 persons who came to know the Lord in a two-week's revival recently closed by Evangelist Jesse M. Hendley in Fort Lauderdale, Florida. The area, known as Florida's famous Gold Coast, was said to be especially resistant to the Gospel, but the Lord blessed the ministry of the Hendley party. In conjunction with the campaign there was an unusual stirring in the high school where a number of important conversions occurred in-



KENNETH CHAPMAN

May 6-18:
Pikeville, Tenn.
Pikeville Baptist Church, Rev. Everett W. Bixler



CLAUDE McDONALD, JR.

May 26-June 8:
Brighton, Iowa
First Baptist Church, Rev. A. J. Shuey



DOLPHUS PRICE

May 4-16:
Daisy, Tenn.
Rev. Harry Welch
May 19-31:
Elkton, Md.
First Baptist Church, Rev. Olan Hendrix



EDDIE WAGNER

May 4-11:
Pekin, Ill.
First Baptist Church, Rev. T. S. Scott



For dates with any of these men, write Rev. Ralph E. Mucher, Field Secretary, Sword Staff of Evangelists, 214 W. Wesley Street, Wheaton, Illinois.

These men have been called of God to do the work of an evangelist, and are willing to go wherever God clearly leads, to help in a revival campaign. Each of these God-called men have ability, are deeply spiritual and are successful soul-winners. Each one is a proven evangelist. All have pastoral experience, and are carefully chosen to represent The Sword of The Lord as our official evangelists.

cluding the president, vice-president and secretary of the senior class, the star quarterback on the football team, the star end, several of the basketball boys, nine on the baseball team, four cheerleaders, three majorettes, and a number of the band members. In addition to Evangelist Hendley, the team included Strat Shufelt and Doug Fisher who were in charge of the music, and Jim Whitby who acted as advance man.

Jesse Hendley will be one of the speakers at the Sword of the Lord Conference on Revival and Soul Winning at Lake Louise, Toccoa, Georgia, July 7-11.

Evangelist Claude McDonald completed a good revival campaign April 13 at the Evergreen Christian Church of New Albany, Pennsylvania. There were 16 decisions for Christ recorded, plus many rededications, 10 for baptism, and 12 for church membership. Rev. John Wriglesworth is the pastor.

Rev. Jack Hogue of the Steel Bridge Baptist Church, Lonoke, Arkansas, reports a series of evangelistic meetings conducted by Evangelist Kenneth Chapman. The one-week campaign saw 30 souls saved, each for baptism, and also several who joined the church by letter. Pastor Hogue called it the "most successful revival meeting in the history of the church."

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DEEP SOUTH REVIVAL CONFERENCE



Christian workers from many states to gather at Biloxi, Mississippi, June 1-6 for Sword Conference on Revival and Soul Winning. Right on Gulf of Mexico among famous resorts. See exotic New Orleans, giant Mississippi River, Pre-Civil War Mansions. Longest sea wall in the world. Shrimp boats, etc. Great program includes: D. A. McCall, John R. Rice, Bill Rice, Jimmy Lentz, Elwin R. Anderson, M. E. Perry.

The first of the summer conferences sponsored by the Sword of the Lord to teach how to win souls, how to have revivals, victorious Christian living and praying in the power of the Holy Spirit, will be held at Biloxi, Mississippi, at the Methodist Seashore Assembly Ground, June 1-6, Sunday through Friday.

We trust that hundreds of Christian workers including pastors, evangelists, Sunday School teachers, personal soul winners, ministerial students and others who are interested in soul winning will meet us at this conference. There will be five services daily with greatest gospel preaching and Bible teaching to inspire the heart, to teach one how to live victoriously, how to get his prayers answered, how to win souls, how to be filled with the Spirit, how to have a revival. Such conferences have been wonderfully blessed of God in transforming the lives of preachers and Christians in the past.

Biloxi

is on the longest sea wall in the world, some twenty-seven miles long. It is approximately eighty miles from New Orleans. One may see giant ships that bring bananas, plantains, and other tropical fruits from Mexico and Central America, sugar from Cuba, and coffee from many tropical ports. New Orleans was once the capital, you will remember, of French possessions in America. And a visitor will find remarkable examples of French influence in the Creole cooking. There are houses centuries old with intricate ironwork balconies. Here was once one of the greatest slave markets in the world. Here is the end of the line for the famous old-time river steamboats.

Jesus said to His disciples, "Come ye apart... and rest awhile." Thousands of preachers in the United States would find themselves tremendously refreshed and fired anew with zeal and joy and power, by taking time for the study, the fellowship, the inspiration, the prayer times, the holy dedication and new resolutions which will mark this conference.

We hope that those who plan to take a vacation trip will combine it with a great spiritual feast, if possible, by coming to this Biloxi Conference sponsored by the Sword of the Lord.

The Gulf of Mexico

is just a few steps from the auditorium where all the services will be held. One may rent a boat for a \$1 and fish a half day or more in the big bay, some of the finest and easiest fishing in the world. One will see the shrimp boats and other fishing boats. One may eat his fill of seafood fresher and better than in inland cities and with much more variety. Try the flounder, pompano, Spanish shrimps with rice, or crab gumbo!

Meet the friendly Southern people. Mobile, Alabama, a modern city, is near-by. There are fine highways from every direction. Give a week of your vacation to the great conference at Biloxi, June 1-6, and you will find yourself wonderfully refreshed in mind and heart as well as in body.

Make Reservations at Once!

There are many motels, tourist rooms, etc., available. However, those who wish rooms and meals on the Seashore Methodist Assembly Grounds should write at once to make reservations. The rates are as follows:

Meals, per day, per person \$2.35; (breakfast 50c, dinner \$1, supper 85c).

Dormitory accommodation: 50c, 75c, \$1 per night, per person; Room with two double beds in each room, accommodating four to a room \$1 each person.

Limited number of apartments at \$25 per week (extra costs for these apartments may be had at no extra cost).

Speakers



We have prepared a tremendous program. Many will want to hear Dr. D. A. (Scottie) McCall, for eleven years mission secretary and director of evangelism for Baptists in the state of Mississippi, now for two years pastor of the Tabernacle Baptist Church in Chicago. He is one of the most radiant personalities, one of the most effective speakers you have heard. God's work has prospered greatly wherever he has been led to invest his ministry, and I know that many hundreds will be blessed through Dr. McCall.



You will be blessed also with the messages by Rev. Jimmy Lentz, pastor of First Methodist Church, Taylorsville, Mississippi. If you want to experience the fire and zeal and preaching ability which made old-time Methodists famous for their revivals and built the Methodist Church into the largest single Protestant group in America, then you should hear Brother Lentz. He is out-and-out for the fundamentals of the faith, is widely used as a Youth for Christ speaker, trusted and loved for his devotion to Christ.



Rev. M. E. Perry, pastor of Second Baptist Church, Greenville, Mississippi, last year had 393 people join the church under his ministry, a large proportion of these new converts coming for baptism. This year his church has set a goal of 650 additions. He has been widely used as an evangelist and

song evangelist, has led singing with many of the best soul winners, and will add sparkle and joy to our praises throughout the conference.

Rev. Elwin R. Anderson of Jacksonville, Florida, is a younger man, filled with the Spirit, who has had strong pastorates and greatly blessed of God with souls saved and the churches built up. He has many friends in the Mississippi area and throughout the South who will hear him gladly.

Evangelist Bill Rice comes with strong messages on soul winning, on the home life, on the power of God. He brings also tremendous colored motion picture films of his missionary tour through Africa, showing congregations of thousands to whom he preached, showing a witch doctor offering heathen sacrifice, showing a leopard dance, showing natives in the Dark Forest, showing native converts, diamonds from the rough, now helping to win souls.

Editor John R. Rice will speak daily. We have asked Brother W. R. Storie, pastor of the First Baptist Church of Ocean Springs, who has maintained an open prayer room day and night for many years in his church, to help us to keep a prayer room open at Biloxi. There will be many prayer meetings, time spent in counsel over personal problems, and holy times of rededication and consecration. Come!



THE EDITOR'S Notes

by John R. Rice

It is twenty minutes till noon on Saturday, April 19, and I have only a few minutes of office time left to complete copy for THE SWORD OF THE LORD to be dated May 9. At 2:30 p.m. I leave for Chicago, and there take the Georgian train to Chattanooga. I will be engaged for eight days in a Bible conference in one of the greatest churches in the world, the Highland Park Baptist Church, which baptized nearly twelve hundred converts last year. Dr. Lee Roberson is pastor. Dr. Herbert Lockyer, Evangelist Fred Brown, Dr. Walter Hughes, Mr. Nathan Scharff are on the great program. It is an honor to be associated with them and with Dr. Lee Roberson, the pastor, and with the staff and faculty of the Tennessee Temple Schools, participating. In charge of the music will be singers, J. Stratton Shufelt, and Bill McDougall of the "Old-Fashioned Revival Hour" quartet. There will be tremendous crowds. I trust God will give great blessings.

Introduce Young People to "48 Bernard Street"

You will notice in this SWORD OF THE LORD the first installment of a beautiful Christian story, *Forty-Eight Bernard Street*, by Mrs. S. R. Graham Clark. This popular, moving and spiritual story will be entrancing reading for young people as well as older people. Call it to the attention of all!

Next Week: President Truman's Illegal Seizure of Steel Plants Discussed

God willing, next week the editor will have a strong article on the illegal and un-American seizing of the steel mills by President Truman. Some members of Congress are urging impeachment. Editors of the strongest and best newspapers in America view the event with alarm and protest. Christian people should take sides against sin in high places. The editor plans next week the kind of an article that a Christian ought to write, the kind of an article that the prophets of the Old Testament would have written against wickedness in high places.

It is a shocking thing to see Christian people condoning sin because they profit by it. If you are a Christian and condone the illegal and immoral theft of the steel properties out of the hands of their owners simply because you are a member of a labor union, or because you think poor people will thus profit by the illegal seizure of the owners' property, then you need to repent of that sin. And in the coming presidential election, Christian people should all get on the side of morality in government, of law-abiding, American constitutional freedom. The communists, the socialists, the modernists, the infidels are usually on the side of seizure of property by the government, the forced raising of wages without collective bargaining processes, the government seizure of private property to distribute it to people who have not earned it whether through relief, farm-aid plans, or forced but unearned wages. We will get hundreds of letters in protest against the article, but God has laid on the editor's heart to write it and we must do it, though every church member who has sold out his principles for a little gain from a socialistic government may oppose it. Look for this remarkable article next week!

New Books Coming

We have just given a contract which will involve nearly \$20,000 for the printing of books. The new books are now being set in type for Sword of the Lord Publishers. The first is *What New Doctrine Is This?*, a great book of sermons by Dr. Bob Shuler, the fundamental, Bible-believing, courageous and spiritual pastor of the Trinity Methodist Church, Los Angeles. This book was the first

Keeping Posted

WHERE TO SEE AND HEAR

Evangelist
JOHN R. RICE

Friends often ask where they may hear Evangelist John R. Rice, Editor of THE SWORD OF THE LORD. The following are some engagements now planned.

June 1-6, Sword Conference on Revival and Soul Winning, Biloxi, Mississippi, Seashore Methodist Assembly Grounds.

June 15-29, revival services at Foothill Boulevard Baptist Church, Dr. Guy Archer Weniger pastor, 1530 Foothill Boulevard, Oakland, California.

July 1-4, Interdenominational Bible Conference, Baptist Assembly Ground on Lake Chetek, Chetek, Wisconsin. Rev. M. R. Siemens, Calvary Memorial Church, Kinzie and Hayes Avenues, Racine, Wisconsin, director.

July 6, at churches in and near Toccoa, Georgia.

July 7-11, Sword Conference on Revival and Soul Winning, Lake Louise, Toccoa, Georgia. (The speakers include Dr. Bob Jones, Sr., Dr. Lee Roberson, Dr. Jesse M. Hendley, Dr. D. A. McCall, Evangelist Bill Rice, song-leader Strat Shufelt.)

July 13-20, Conference at Cumberland Christian Retreat, Bill Rice's ranch near Murfreesboro, Tennessee. A special work conference. We will spend four hours daily building conference buildings, will teach pastors, evangelists, ministerial students how to build a Bible sermon, and help in problems of preaching. Big public services twice daily. Meals given free to campers who work four hours daily.

August 10-15, Sword of the Lord Conference on Revival and Soul Winning, First Baptist Church, Fort Smith, Arkansas, Dr. J. Harold Smith, pastor. Other speakers include Dr. Lee Roberson, Dr. D. A. McCall, Dr. J. Harold Smith, Evangelist Bill Rice, cowboy Howell Smith, and a fine musical program. Many motels and tourist rooms available. Moderate-priced meals Monday through Friday, twice daily at First Baptist Church.

August 18-22, at Medicine Lake, near Minneapolis, in the annual conference sponsored by Minnesota Baptists.

August 23-31, at Central Manor Camp Grounds annual Bible conference near Washington Boro, Pennsylvania.

printed by Abingdon-Cokesbury Press. But it was too fundamental for Methodist leaders and they have discontinued it. And we have asked for the right to republish it and Dr. Shuler agreed. You will want this book!

Then a new book by the editor now in the hands of the printers is *What It Costs to Be a Good Christian*. Beside the first chapter, with the same title as the book, it will include "Outside the Gate, Or the Reproach of Christ"; "Leaving All for Jesus"; "Home Sweet Home"; "What the Bible Means to a Christian"; "What the Christian Should Do With His Bible," and "David and Bethsheba, Or What Sin Does For a Christian."

We have contracted also for big new printings of *The Soul-Winner's Fire*, *The Ruin of a Christian*, and of *Prayer-Asking and Receiving*. It now seems that we will have to raise the price of the book, *Prayer-Asking and Receiving*, to \$2.50, so we urge all who wish to buy, to do so now at the old price of \$2 a copy for this big 328-page book.

Pray for us here at Wheaton and love us and send us a letter for Letter Month!

Please make your reservations direct to Seashore Assembly Grounds, 132 Camp Grounds, Biloxi, Mississippi.

"Pride Goeth Before Destruction"

(Continued from page 1)

are fruit on a God-forsaken tree. There may have been some other fruit around there that might not have looked quite as good as this fruit looked. But—God-forsaken fruit can never be good fruit.

Next the Devil said, "It is attractive to the eye. It looks good." God doesn't object to men looking at beautiful things. The universe is full of beauty in spite of all the sins that men and fallen angels have committed, and in spite of the cataclysmic judgments upon all creation. It is still a universe of beauty. What is more beautiful than a morning when God is opening the door of the day on golden hinges? What is more beautiful than the picture—as someone has said—of God having the morning stand tiptoe on the horizon and shoot sunbeams of light at the vanishing darkness of the night? God didn't say you must not look at the morning light! Nothing wrong with beauty! Nothing wrong with looking to the West when the sun turns the sky into fire as it goes down behind the hills of evening. God gave men eyes with which to see! You have a right to use them! But you are not to look at things toward which you are inclined to go when those things are wrong.

Then the Devil came to Eve in another way. I want you to get this! He said, "Now, listen. You want to be somebody, don't you? You would like to make something out of yourself? You want to be all you can. Can you think there is anything finer in this world than being like God? Wouldn't you like to be like God? You can be a god if you want to. You don't have to bow down to anybody! You have in you the inherent possibilities of being a god. And now you just go on and live your life! Eat what you want to eat! Look at what you want to look at, regardless of forbidden fruit on forbidden trees! What's wrong with beauty? Be like God!"

But, wait a minute! You can't be a god! You are a poor human being, earthbound and circumscribed! You can't be a god! Eve said, "Here goes." But she didn't go up. She went down. Pride! Pride! Pride of life! Eve fell for it. Adam fell for it. Yes, they fell. Eve got it in the neck! Adam got it in the neck! All the roses they ever plucked after that had thorns on them! And every briar patch had in it a hissing serpent! And every bed was a hard bed! A baby was born. Pain! Suffering! Cry of Cain, the first baby! The first little baby that ever put a baby hand on a mother's cheek was a crying baby. He became a murderer! He stained his hands with his brother's blood, the brother he should have loved! Pride! Pride! Pride! "Pride goeth before destruction, and an haughty spirit before a fall."

Generations have come, and generations have gone. Man boasts about the ever-upward struggle, the eternal climb. Humanity, so they say, is struggling upward and upward and upward to higher heights. But before man gets to the mountaintops, he falls over a precipice into the valley! Man has built houses of civilization and boasted of his achievements. He has talked of imperishable Rome and the culture of Greece. He has boasted of swinging gardens in Babylon. But the race marches on to destruction. It is as God said it! "Pride goeth before destruction, and an haughty spirit before a fall."

SATAN TRIED TO TEMPT JESUS TO BE PROUD

Centuries passed, and a baby was born! A little baby! The baby to whose birth the fingers of the prophets of the Old Testament pointed! The Devil saw the baby. He tried to kill Him. But God His Father protected Him. He grew up to manhood. Let's not forget that Jesus was a man—a man! Oh, He was the God-man! "In Him dwelt all the fullness of the Godhead bodily." He was a man! God-man! God was His Father. A virgin woman was His mother. One day the Devil met Him. Jesus was hungry and tired,

as men are sometimes hungry and tired even now. The Devil said, "Do you see that rock over yonder? It looks like a loaf of bread! It looks like a loaf out of the oven! It looks like bread!"

I have seen those rocks in the wilderness of Judea. I can well understand how the Devil pointed out some of them and said "a loaf of bread."

"Jesus, what right have you to go hungry? You are the Son of God! You can have what you want! You made the rock anyhow. It's your rock! You've got a right to it! Eat it! Turn it to a loaf of bread!"

Jesus was hungry. He had an appetite for food. The rocks did look like loaves of bread. But there is a divine law that conflicts with what the Devil said. "Man shall not live by bread alone. I didn't come to gratify my appetite. That is not my mission on earth. I came to die to redeem a race! I can't eat it! I can't eat it and go this road on which I'm traveling. I refuse to cash in on my deity to satisfy my hunger."

The Devil took Him up on the temple. He said, "Do you see all that country over yonder? Look at it! I'll give it to you. It looks all right! Now just get up on this wall here. There is a great crowd of people down there—a great throng! Look at them! Just look! See the crowd. Just throw yourself down. Just before you get down to the ground the angels will sweep down and take you. People will say, 'He's the Son of God.'"

Jesus said, "That isn't right. There is a law of God in conflict with that."

"Listen, young people! That which is right is always in harmony with everything else that's right! Any principle of right in the universe of God harmonizes with all principles of right!"

"Cast yourself down. God will have the angels take care of you."

There wasn't anything wrong with that—except it wasn't right! That's all that was wrong. There's nothing in the Bible that says God is against the spectacular! There are many spectacular things in the Bible! There's nothing wrong with the spectacular! What is more spectacular than a thunderstorm—lightning breaking out from the pavilions of the storm clouds—thunderbolts bursting? What is more spectacular?

Why, it wouldn't have been any jump for Jesus Christ off that temple! The Son of God who leaped all the way from Heaven and landed in a manger in Bethlehem—a little baby! It wouldn't have been any leap for Him! He traveled farther than that to get to this earth! What's a little jump from the temple? It would have been wrong because it was in violation of the Divine command, "Thou shalt not tempt the Lord thy God."

The Devil failed. So now he makes another approach. He said, "You want this world, don't you? You came from Heaven to earth to get it. You came to die for it. You'd like to have it, wouldn't you? Well, you can have it. It is easy to get! Just lean on a prop! Get it the easy way! What is the use in dying for something? What is the use in sweating drops of blood? What is the use in having a curtain drawn around a cross and having to cry: 'My God, My God, why hast thou forsaken Me?' What's the use? I have taken it over. It is mine, and I'm the god of the world. If you will bend your knees to me, I'll make you a present."

Listen! It isn't right to get the right thing in the wrong way! In the first place, you could not keep the right thing if you could get the right thing in the wrong way! If it's right to get a thing, there is a right way to get that thing.

The Devil, no doubt, could have delivered the world at least temporarily to Jesus. He could have delivered the religious leadership of His day to Him. The Devil practically controlled the religious leadership of the day of Jesus Christ, and he controls much

NEWS NOTES

The Third Convention of the Christian Booksellers' Association will be held at the LaSalle Hotel in Chicago, Aug. 19-21, 1952.

C. B. A. in its infancy boasts a membership of approximately 300, and at its 1951 convention sixty-six publishers and exhibitors used a total of eighty-eight booths. Almost every major publishing house, independent and denominational alike, were represented as exhibitors.

With one or two exceptions, exhibit space for the 1952 convention is all taken. For further information concerning this fast growing group, write to Christian Booksellers' Association, 820 No. LaSalle St., Chicago 10, Illinois.

The Oriental Missionary Society announces their annual convention to be held this summer at Winona Lake, Indiana; June 23rd through June 29. Speakers will include Dr. Bob Pierce, who will present his film "The Flame"; Rev. and Mrs. E. L. Kilbourne, who have just returned from the revival in Formosa, as well as many other challenging missionary speakers. Reservations for the conference may be procured by writing Dr. C. P. Culver, Box 307, Winona Lake, Indiana.

of the religious leadership of our age!

Jesus said, "Get behind me, Satan! Get behind me."

Listen, young people! I don't think it is so hard to go hungry sometimes. There are worse things than hunger. I don't think it is so hard always to shut your eyes to things you ought not to see! I think it was much easier for Jesus to go hungry than it was to sweat drops of blood in Gethsemane. The hunger of the wilderness didn't compare with the suffering and agony of the time they were beating Him. All the hunger He ever knew could not compare with having somebody coming along and spitting in His face and somebody else pulling out His beard. The temptation was to take the easy way around the cross, get around the suffering, and take a short cut to world dominion.

The hand of pride always calls that way. "This way! This way! This way! You can have it this way! There it is! You want a great church, don't you? You want to be a pastor of a big church, don't you? You can stand in—if—if—if—if—if you'll kiss the big toe of somebody that has ecclesiastical power."

"You'd like to have a little home somewhere with vines growing around the house and a lovely wife and flowers, the laughter of little children." Certainly! That is legitimate! That is normal. Nothing wrong with that! That is all right! That is perfectly natural! But wait a minute! It isn't right to get a home with vines growing around it and flowers and a comfortable bed and lovely chandeliers, a beautiful wife and baby, unless you get those things the right way!

Pride—pride says, "Get it! You're capable! You have the ability! You have the resources! Take it this way, right or wrong! Get there!"

"Pride goeth before destruction, and an haughty spirit before a fall." Pride! Jesus, You didn't fall for it.

"What happened to you, Jesus?"

"I've been highly exalted. I was invited up on high to have a seat at my Father's right hand. I'd rather wait for the world's redemption than to take the control over in the wrong way. I'm at the Father's right hand. And the angels up in Heaven cry 'Holy' when they see Me. And some day out of every kindred and people and tongue and tribe and nation, teeming millions will gather and sing about My blood. I'm highly exalted. And some day all of My enemies will be under My feet.

And some day away out yonder in eternity, I'll take My nail-pierced hand and untie My key from My girdle of redemption and My authority, and I'll hand it over to God the Father. The door of eternity will open, and we will move in, and God will be all and in all."

PRIDE TEMPTS ALL CHRISTIAN WORKERS

"Jesus, what would You say to us poor, blundering, stumbling, falling, helpless people?"

"I would say to you today: It's not enough to have ambition. It's not enough even to want the best. It's not even enough to want just what God wants eventually. We must want to have even that which is right in the right way."

"Pride goeth before destruction, and an haughty spirit before a fall." One of our fellows graduated here a year or two ago—talented, gifted—a boy I love. God was blessing him. A few days ago I

heard about a letter he wrote a certain fellow which indicates he has a little too much taste for money. I read the letter and was greatly disturbed. He didn't write like I want a Bob Jones University boy to sound. A day or two after reading the letter, another Bob Jones University boy told me the fellow told him, "I'm going to a certain theological seminary. I find it is necessary for standing."

Now wait a minute! You haven't any right to enroll in a college or university or seminary for the sake of standing. That's the voice

(Continued on page 8)

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RUSHING THE GOSPEL TO RUSSIANS AND OTHERS



Peter Dyneka

The Slavic Gospel Association is continuing to evangelize Russians, Ukrainians, Poles and others in Europe, North and South America as well as witnessing to the Jewish people in Uruguay and Cuba. The urgent need at the present time is to engage missionary-evangelists, to send New Testaments and Gospel literature and to continue helping suffering Christians in Europe with relief. Several new missionaries are ready to go to Europe, South America and Alaska, as soon as their support comes in.

SLAVIC GOSPEL ASSOCIATION

PETER DYNEKA, GENERAL DIRECTOR
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In Canada — 14 Park Road, Toronto, Ont.
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Here is a new and vigorous Spiritual analysis of the meaning of Pentecost. Here is scholarly yet simple and lucid discussion of the terms "filled with the Spirit," "baptized with the Spirit," "the gift of the Spirit," and kindred terms. You will find here the most kindly, thorough, satisfying discussion of the tongues question, basing every conclusion on the Scriptures.

But more important, here is Bible teaching for you on the power of the Holy Spirit. Here is the clearest Bible teaching in any book since Moody and Torrey died, on how to be filled with the Spirit, how to have the mighty power of God for soul winning and witnessing. A scholarly book, but a tender, heart-warming, life-changing one. Let it move and bless your life! Hundreds of others have found it settled their doubts, brought them to the happy place of Spirit-filled soul winning.

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7. The Fullness of the Holy Spirit and the Ministry Gifts in O. T. and New
8. Speaking With Tongues
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Evangelist Jesse M. Hendley, "In this volume Dr. Rice has written his most powerful book. It drives us to our knees. It convicts us of our definite need of the Holy Spirit to energize for effective service."

Bob Shuler, Jr., "This present book (Power of Pentecost) is by far and away his best. My whole-hearted recommendation of this book is not a thing lightly done."

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"But There Is a God in Heaven"

(Continued from page 3)

shipped the golden calf. But there were three young Hebrews who refused to bow down. Shadrach, Meshach and Abednego bowed before no one except the God of Heaven. In his fury the king sent for them and said to them, "Why did you not bow down before the golden image?" But they replied, "There is just one God—there is a God in Heaven and we will bow down to none except to Him. If you put us in the fiery furnace, we believe He will de-

liver us; but even if He doesn't, we will still bow down to no other god."

The more these young men talked, the more angry became the king. He sent out orders to his servants, "Heat the furnace seven times hotter than ever and bind these young men and throw them into the fire." The servants grasped the young men and bound them. What an awful thing for Shadrach, Meshach and Abednego! "But there is a God in Heaven." They were thrown into the fiery furnace, but the fire did not hurt them. The only thing it could do was to burn off their bonds and set them free. The king came down and looked into the furnace and he said, "Three men were thrown into the furnace, but I see four of them and the fourth is like unto the Son of God." He called the men out of the fiery furnace and was obliged to say, "There is indeed a God in Heaven!"

There may come a time when you are forced to take a stand either for or against God. It may mean persecution for you, but remember, "There is a God in Heaven." There may come a time when you are thrown into the fiery furnace of suffering and affliction, but when that time comes just remember, "There is a God in Heaven." He is bigger than anyone else—He has more power than all the others. Trust in Him and He will bring you out safely.

III. Daniel Learned This Truth in the Lion's Den

You know the old story. A decree was sent out saying that no one should be worshipped but the king. But Daniel, God's man, paid no more attention to this decree than he did to a passing breeze. Three times daily he knelt before his window and offered his prayer to God. Because of his disobedience to the laws, the order was soon given that he was to be thrown into the lion's den. Poor old Daniel! Maybe he should have drawn the shades so that they could not see him praying. But not this man. He is the most courageous man of the Old Testament. Down in his heart there was a song and this was it, "There is a God in Heaven."

Before Daniel reached the lion's den, God went to work. He touched the lion's head and said, "One of my servants is coming to spend the night here—be nice to him—let him sleep well—make him comfortable—lend your shaggy mane as a pillow for him and do not harm a hair of his head." And it seems that the lions nodded their heads in obedient assent. In a minute the iron door is opened and Daniel drops down into the den. The lions welcome him. He lies down and goes to sleep like a baby,

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while they watch over him through the night.

The next morning King Darius came down into the den and said, "O Daniel, are you safe?" And Daniel answered, "O king, there is a God in Heaven. He took care of me and gave me a good night's rest. And how are you this morning?"

Oh, my friends, stand up for God and though you be cast into the den of lions, "There is a God in Heaven" and He will take care of you.

IV. Peter Learned This Truth in the Prison Cell

Peter and the other apostles were preaching the gospel. Herod, the chief politician, wanted to sway the people in his own favor. He had killed James with the sword and when he saw how it pleased the people, he cast Peter into prison. "I have him now," says Herod. "I will kill him tomorrow." "We have him now," say the Jews. "This fellow will not trouble us any more." "But there is a God in Heaven," Peter knew this God and so he lay down and went to sleep, chained to guards on either side. He was the only Christian asleep in Jerusalem that night. All the others were praying for his deliverance. God in Heaven heard the prayers and an angel came into the prison releasing Peter and restoring him to the praying church.

Herod, you may persecute the preacher if you want to—you may kill James and imprison Peter—that is your privilege, but remember, "there is a God in Heaven," and He has said, "Touch not mine anointed." Now what happens to Mr. Herod? Just read the next verse in this chapter. He sat upon his throne and made a speech to the people. They applauded him greatly, saying, "It is the voice of a god." Suddenly the angel of the Lord struck the king and he toppled from his throne, a dead man. And we read, "He was eaten of worms and gave up the ghost." Be careful how you treat God's servants—there is still a God in Heaven.

V. Remember There is A God in Heaven When You Have Sinned

There are so many things to remember in this connection. First, God knows about your sin. You look North and South, East and West and no one is the witness to your sin—but God is looking on. God knows about it whether it is committed in the brightness of the mid-day sun or in the blackness of the mid-night hour.

In my boyhood home there was a certain picture with an eye at the top of the picture representing the all-seeing eye of God. This eye looked down upon everything in the whole picture. So it is that God looks down upon everything in the picture of our lives. He sees the sparrow when it falls—He watches the lily as it grows in the field—He looks upon every star that twinkles in the heavens—He sees every sin that we commit.

The second thing to remember is that God is quick to forgive us if we confess our sins. For we read, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Yes, all of us have sinned, but we are not beyond hope if we fall before Him and confess our sins, asking His forgiveness. He doesn't hesitate.

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Heavenly Singers and Their Song

(Continued from page 1)

too large a subject to take in all those hallelujahs; and, therefore, in speaking tonight I select only these three verses to set forth the song of the church, the adoration of the church of God, rendered to the bleeding Lamb as the Mediator between God and men.

I shall have only two divisions. First, behold the worshippers; and secondly, hearken to their song.

I. Behold the Worshippers

First, behold the worshippers; for, remember, that we must be like them if we are to be with them. It is a well-known rule that Heaven must be in us before we can be in Heaven. We must be heavenly if we hope to sit in the heavenly places. We shall not be taken up to join the glorified choir unless we have learned their song, and can join their sacred harmony. Look, then, at the worshippers. You are not yet perfectly like them; but you will be, by and by, if you have already the main points of likeness wrought in you by the grace of God.

1. The first point about the worshippers is this, they are all full of life.

I must confess that I should not like to dogmatize upon the meaning of the four living creatures; but still they do seem to me to be an emblem of the church in its Godward standing, quickened by the life of God. At any rate, they are living creatures; and the elders themselves are living personages. Yet alas, alas, that it should be needful to say so trite a thing; but the dead cannot praise God! "The living, the living, he shall praise thee, as I do this day." Yet how many dead people there are in this great assembly tonight! If one, who had sufficient powers of penetration as to be able to detect the actions of the spiritual life of man, were to go round this crowd, "Ah! me," he would say, "take this one away, take that one away; these are dead souls in the midst of the living in Zion."

I will not dwell upon this very solemn thought; but I wish the

conscience of some here to dwell upon it when the service is over; you are dead people in the midst of life; you joined in the song just now, but there was no living praise in your singing. Prayer was offered by my dear brother Hurditch very fervently; but there was no living prayer in you. Do you know that it is so? If so, then take your right place; and God grant you enough life to know the absence of life, lest he should say of you, "Bury my dead out of my sight," and you should be taken away to the house appointed to the dead, since you cannot be allowed to pollute the gathering of living saints! Those in Heaven are all full of life; there is no dead worshipper there, no dull, cold heart that does not respond to the praise by which it is surrounded; they are all full of life.

2. And further note, that they are all of one mind.

Whether they are four and twenty elders, or four living creatures, they all move simultaneously. With perfect unanimity they fall on their faces, or touch their harps, or uplift their golden vials full of sweet odours. I like unanimity in worship here. You remember the lines:

"At once they sing, at once they pray;
They hear of Heaven, and learn the way."

We used to sing that hymn when we were children; but is there always real unanimity in our assembly? While one is praising, is not another murmuring? While one is earnest, is not another indifferent? While one is believing, is not another an infidel? O God, grant to our assemblies here below the unanimity that comes of the one Spirit working in us the same result, for so we must be in Heaven; and if we are not of one mind here below, we are not like the heavenly beings above! When little bickerings come in, when sectarian differences prevent our joining in the common adoration, it is a great pity.

(Continued on page 10)

VII. Remember That There Will Be a God in Heaven When You Get to The End of the Way

One day Old Death will come knocking at the door and you cannot keep the door locked—he will come in. The Devil may speak up and say, "I want this soul for my abode." "But there is a God in Heaven," and He will say, "This soul is mine. I have redeemed him. He believed on my Son and he is safe now and forevermore."

There is no maybe about it, my friend. "He that believeth on the Son hath eternal life." "There is no condemnation for them which are in Christ Jesus." "No man shall pluck them out of my Father's hand." "He that doeth the will of God abideth forever."

Yes, my friend, if Christ is yours, you need have no fear of death. "There is a God in Heaven," and He will carry you safely through and bring you to the home on the other shore.

One day in Rome they led Paul out into the public square. The execution block was ready, the soldier's axe was sharp. "Paul, do you have anything to say?" I can hear Paul saying, "I know whom I have believed and am persuaded that He is able to keep that which I have committed unto him against that day." "For me to live is Christ and to die is gain." "May God bless and forgive you all." His head is laid on the block, the axe glistens in the sun for a moment and then comes down upon the apostle's neck. Paul is gone now. "But there is a God in Heaven." Paul's head rolls off the block, but his soul goes to be with Christ forevermore.

Do you know and love and trust the Saviour whom Paul served? If you do, you need never fear. "There is a God in Heaven," and you are His. He will watch over you and care for you and take you home safely at last.

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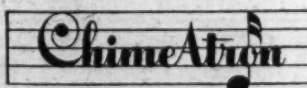
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"Pride Goeth Before Destruction"

(Continued from page 6)

of pride! That's feeding pride and feeding self! That's wrong! That goes before destruction!

If he had said, "I want to preach. I'm not prepared to preach. I need more work. I need more prayer. I need more study. I need more power. I need more anointing so I can preach the Gospel of the grace of God to lost men. I'm going to this place for that purpose," he might have been misguided, but God would have at least approved his motive.

Pride! Pride! Pride!

I imagine somebody came to Jesus and said: "Jesus, you know I had about made up my mind I would go along with You. But, you know, my pastor—the Pharisee over here—the Rabbi over here—tells me I won't have any standing in our nation. I won't have as much position if I go that way. I'll be a marked man. And I won't go along with You on that account. But I sure do admire You; You are doing a great work. I saw You break up that funeral the other day. I never shall forget that. That was the most wonderful thing I ever saw. I never saw anybody else do that. And, Jesus, I saw you touch the eyes of that poor blind fellow, and I never shall forget how he smiled! I'd never seen such a miracle. And I saw you when that poor leper said, 'Unclean! Unclean!' and You touched him; and as soon as You touched him, the leprosy ran so far away we couldn't see it anymore. You sure are wonderful! I sure admire You for that! But I'll be martyred if I go with You."

I imagine Jesus looked at him, and the man said, "What kind of a job could You guarantee me?" He said, "I haven't any job to give you. I haven't any pillow on which to lay my tired head when the day is done. I have to use a rock for a pillow. I sleep out at night. When I wake up in the morning, the dew of the night is on my hair and in my beard. I'm not as well off as that fox over yonder. You see he has a nice, little, warm room in the hillside. That little bird yonder has a beautiful little nest! But I have nowhere to lay my head. I did have everything up yonder. Walked up and down the halls of palaces, and angels saluted me when I passed. I left all those for you. I was rich, and I became poor. If you follow Me, you will suffer persecution. The machine will be against you—the Sadducees and the scribes and the Pharisees. If you follow Me, you will have to carry a cross and die, for I'm going to die. All I can tell you though is that I will be King someday, but I will be King by Divine right. He that suffers with Me will reign with Me. Remember, he that humbleth himself shall be exalted."

"Pride goeth before destruction." Wait a minute! There isn't one single statement in the Bible more terrible than this: "God resisteth the proud." This means that Omnipotence is against the strutter! God that made all things and put enough power in an atom to blow up a universe has organized His resources to resist the proud! God will not let pride win. God resisteth the proud! "He giveth grace to the humble." God picks up the man who is on his face and knocks down the man who struts. God blesses with abundance the man who says, "I just want to know God's will. I'm nothing. I'm weak. I'm helpless. I just want to do what He wants done. I'm not going to look for anything that He doesn't send to me as I go along the road of His purpose for my life."

"Pride goeth before destruction, and an haughty spirit before a fall."

PRAYER

Let us pray: O God, put us on our faces. We know what pride will do. We have seen its consequences in our own lives. When we thought we were somebody, God showed us we were nobody. And when we thought we were not anything at all, God picked us up and helped us to do something that seemed impossible. Help us today to humble ourselves. Help us never to get away from

this hour. May this message and this verse and this Scripture ring in the ears of our souls until we get on our faces before Thee, Lord, we are not looking to the rich men to keep this school going. We are not looking to the educational associations. We are not looking to the influence of men. We are looking up to Heaven. God, if this thing fails and we have looked to Thee, then it will be Your reputation at stake—not ours. If we are sincere, if we mean it, if we are true, if we are honest, if we are faithful and if we won't waver and we look to God while other men look elsewhere, then, God, Your reputation will be at stake. When Elijah challenged the false prophets, he stood there that day and asked for fire to come down to show them that God was God. You remember how the fire came. The fire had to come or God. You would have been laughed at by false prophets.

O God, we dedicate to Thee this school anew—all over again! We pledge Thee this morning by Thy grace that let come what may come, we will not surrender for worldly favors or preferment or position or ease. Keep this school faithful and humble till Jesus comes. And when people think of Bob Jones University, help them to think of Almighty God and say: "God did it!" When they ask how a school with such ecclesiastical opposition and worldly forces against it survived and prospered, we will tell them that God did it. We didn't do it. Help all these students to stay humble. Oh, save us in this age when the dictators are strutting and men are trying to build upon the crumbled ruins of empires and civilizations of the past a civilization of today and building it on the same human depravity. Help us to be faithful. Hear us in this prayer. Save us from the pride that goeth before destruction and the haughty spirit that goeth before the fall. For Jesus' sake. Amen.

God Is Dead!

"Man! it is great to be in the thick of the fight—to draw the auld Devil's heaviest guns—to have him at you with depression and discouragement, slander and disease. He doesn't waste his time on a lukewarm bunch. He hits good and hard when a fellow is hitting him. When you are on your back with fever, and at the last of your last ounce, when some of your best converts backslide, when you learn that your most promising inquirers are fooling; where fellow workers are jealous and friends are cool, when the homeland friend does not even answer your letter—that's the time to put on mourning. God is dead. NO SIR! That is the time to pull out the stops and shout—Hallelujah! The auld fellow is getting it in the neck and hitting back. Heaven is leaning over the battlements and watching the fight. 'Will he stick it?' And as they look from their position and see who is with us, as they see the unlimited reserves, the boundless resources; as they see the impossibility of failure to everyone who keeps on fighting, how disgusted they must be when we run away. Glory to God, we are not going to run away!"

—From a letter by an Irish evangelist in the early days.

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Forty-Eight Bernard Street

(Continued from page 1)

"That's his way," smiled Jean Myers, not a trace of curiosity as to what the doctor had said tingling her voice. "He's like Jesus; he always speaks kindly of others who want to do right, even though he must see their faults. I'm glad the doctor loves Jesus too, and believes that His precious blood cleanses all our sins and faults." The brown eyes of the stranger now regarded the speaker with increased curiosity.

"Me want go in house—see nice girl," piped up baby.

"No, no, dear," soothed her caretaker.

"Me go! Me go!" insisted the little one.

"Some other day," answered the sister, and the face at the window lighted.

"Will you truly bring Fee-fe in to see me?" Jean questioned.

"Yes, truly, if my mother is willing—and she will be, after what

the doctor said. Mother believes in your doctor. Good-bye."

"Good-bye," returned the girl in the window, following the pair to the next door with serious eyes. "I'm so glad the baby can walk," she whispered. "Please, Lord Jesus, don't ever let her forget how."

Jean Myers was thirteen years old that spring, though she looked much younger, and had not walked since she was the age of the child she so much admired. Spinal trouble had developed, and, while she had grown taller and heavier as the years went by she had never taken a step.

Her mother was widowed and poor. The small patrimony coming to her at her husband's death sufficed only to cover the funeral expenses and the bills that had accumulated during his long illness and the illness of their child. Moreover, she was confined after her husband's death by the whole care of the little girl, and was unable to go out to work as she had formerly done. There was no one with whom she could leave Jean. She took in sewing, but it had been sadly interfered with by the suffering of her charge.

That was before Dr. Prescott's advent. Mrs. Myers called him in at first because he was a new-

comer to the city. She hoped he might have some hitherto untried method that might bring relief, and he had, indeed, been wonderfully successful in alleviating the pain of the small invalid. In time it nearly ceased and she was introduced to a wheel-chair. For several years now she had become accustomed to waiting on herself, though she could in an emergency, call upon the kind neighbor living upstairs. Emergencies grew rare and Jean was practically alone six days of every week while her mother worked in a tailoring establishment.

The two still lived in the house they had occupied when better off financially. It was a quiet neighborhood, comfortable and substantial. Most of the houses on

Bernard Street had been built originally by wealthy people and still held much of the gentility of former days without any of the ostentatiousness. There were modern conveniences, abundant closet room, and the occupants were mostly well-to-do middle-class people. The price of the apartments had gone up and Mrs. Myers felt the extra tax on her slender resources, but she could not bring herself to uproot Jean and transplant her to new or less attractive quarters.

It was for reasons similar to those of Mrs. Myers that Mrs. Manton, the new neighbor, had chosen Bernard Street as her place of residence. She had examined many houses, called on real estate agents, and answered newspaper

advertisements before she found the house she finally selected for her home in a strange city.

"Why seek further?" she said to her husband; "we shall not find anything that suits us better, and there are just the number of chambers we require. The locality is quiet and retired; we shall be near things yet not in them. I prefer it to a showier place. It reminds me of my girlhood home in Wilmington."

Thus Grace Manton and Jean Myers met. "What haps, God directs."

(From the book, FORTY-EIGHT BERNARD STREET, of the Moody Colportage Series, 35c. Used by permission of publisher. Book may be ordered from Sword of the Lord, Wheaton, Illinois.)

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The Heavenly Singers and Their Song

(Continued from page 7)

God heal His one church of all her unhappy divisions, and any one church of any latent differences that there may be, that our unity on earth may be an anticipation of the unanimity of Heaven!

3. Note, next, that as the heavenly worshippers are full of life, and full of unity, so they are all full of holy reverence.

"When he had taken the book . . . the four and twenty elders fell down before the Lamb," all reverently fell down before the Lamb. And in the fourteenth verse, after their song was over, and after the angels and the whole creation had taken their turn in the celestial music, we read, "And the four living creatures said, Amen." It was all that they could say; they were overawed with the majestic presence of God and the Lamb. "And the four and twenty elders fell down and worshipped him that liveth for ever and ever."

They did not say anything then; they simply fell down and worshipped. It is a grand thing when, at last, we have broken the backs of words with the weight of our feelings, when expressive silence must come in to prove the praises which we cannot utter. It is glorious to be in this reverent state of mind. We are not always so; but they are so in Heaven; they are all ready to fall down before the Lord. Do you not think that we often come into our places of worship with a great deal of carelessness? And while the service is going on, are we not thinking of a thousand things? Or if we are attentive, is there enough lowly worship about us? In Heaven, they fall down before the Lamb; brothers, sisters, should not we serve God better if we did more of this falling down to worship the Lamb?

4. Note, next, that while they are all full of reverence, they are all in a praising condition.

"Having every one of them harps." They did not pass one harp around, and take turns in playing it; nor was there one who had to sit still because he had forgotten his harp; but they had, everyone of them, his harp. I am afraid those words do not describe all God's people here tonight.

My dear sister, where is your harp? It is gone to be repaired, is it not? My dear brother, where is your harp? You have left it on the willow tree, by the waters of Babylon, so you have not one here. I must confess that sometimes I have not a harp; I could preach a solemn sermon, but I could not so well render the praise. Our dear friend Hurditch seemed to have brought his harp with him tonight; I am glad he praised the Lord so many times for so many mercies. We do not always have our harps with us; but the living creatures and the elders had, all of them, the apparatus for the expression of their holy joy, "having everyone of them harps." Try to be like the spirits above.

5. But this is not all; they are all ready for prayer.

In Heaven there is prayer, we must correct the common mistake about that matter; and there is something to pray for. Although we do not ask the intercession of saints and angels—that were far from scriptural—still, we believe that the saints do pray. Are they not crying, "O Lord, how long?" Why should they not pray, "Thy kingdom come. Thy will be done, in earth, as it is in heaven"? They would understand that prayer better than we do. We know how God's will is not done on earth, but they know how it is done in Heaven; and they could pray, "Thy kingdom come, for thine is the kingdom, and the power, and the glory, for ever, Amen." How sweetly could their lips move over such words as those! Well, they, all of them, had "golden vials full of odours."

Are we always furnished and prepared for prayer? This ought to be more easy than always to have a harp; but I am afraid that we have not always our golden vials full of odours; I do not know that they are golden vials at all, I am afraid that ours are of the earth, earthy. But in Heaven they have golden vials, pure

and precious, and they are full of odours. Sometimes, when you look into your prayer box, my brother, you have to scrape the bottom to find enough perfume to make even a little incense; but to have our vials full of sweet odours, this is the state of mind in which we should be always. God bring us to that! We shall be getting near Heaven, when we can always pray, and certainly near Heaven when we can always praise.

"Prayer and praise, with sins forgiven, Bring to earth the bliss of Heaven."

and make us ready to go up and share that bliss.

Now you see something of what these worshippers were. I do but pause a moment to ask whether we are prepared to go there, whether we are like those who are there. Remember that there is but one place for us besides; if we do not enter Heaven, to praise with those perfect spirits, we must be driven from the divine presence to suffer with the condemned. You are not willing to go to Hell; will you not be in earnest to go to Heaven? You recoil at the idea of "Depart, ye cursed!" Oh, why not even now accept, "Come, ye blessed," while Jesus repeats His gracious invitation, "Come unto me, all ye that labour, and are heavy laden and I will give you rest?"

I wish that I were able to press this invitation upon you; but I do put it before you. In the name of Jesus, the Lamb of God, that taketh away the sin of the world, I invite you to trust in Him, and find your sins forgiven; and so doing, you shall be prepared to meet the Lamb who sits upon the throne, and there for ever to adore His sacrifice, while you enjoy the blessings that flow from it. May we all meet in Heaven! It would be a dreadful thing if we could know the destiny of everybody here, and find, among other things, that some here will never see the Gate of Pearl except from an awful distance, with a great gulf fixed, of which gulf it is said, "They which would pass from hence to you cannot; neither can they pass to us, that would come from thence." May we be on the right side of that gulf! Be on the right side of it tonight, for Jesus' sake!

II. Harken to Their Song

Now, having thus spoken of the worshippers, I want you to harken to their songs. We must harken our best in the short time that we have left. "They sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; And hast made us unto our God kings and priests: and we shall reign on earth."

It is rather an unusual thing to take a hymn, and treat it doctrinally; but, for your instruction, I must take away the poetry for a moment, and just deal with the doctrines of this heavenly hymn.

1. Christ alone is worthy.

The first doctrine is, Christ is put in the front, the deity of Christ, as I hold. They sing, "Thou art worthy, thou art worthy." A strong-winged angel sped his way o'er earth and Heaven, and down into the deep places of the universe, crying with a loud voice, "Who is worthy to open the book?" but no answer came, for no creature was worthy. Then came One, of whom the church cries in its song, "Thou art worthy, thou art worthy." Yes, beloved, He is worthy of all the praise and honour that we can bring to Him. He is worthy to be called equal with God, nay, He is Himself God, very God of very God; and no man can sing this song, or ever will sing it, unless he believes Christ to be divine, and accepts Him as his Lord and God.

Next, the doctrine of this hymn is that the whole church delights in the mediation of Christ. Notice, it was when He had taken the book that they said, "Thou art worthy to take the book." To have Christ standing between God and

man, is the joy of every believing heart. We could never reach up to God; but Christ has come to bridge the distance between us. He places one hand on man and the other upon God; He is the Daysman, who can lay His hand upon both; and the church greatly rejoices in this. Remember that even the working of providence is not apart from the mediation of Christ.

I rejoice in this, that if the thunders be let loose, if plagues and deaths around us fly, the child of God is still under the Mediator's protection, and no harm shall happen to the chosen, for Jesus guards us evermore. All power is given unto Him in Heaven and in earth, and the church rejoices in His mediatorship.

2. Christ's atoning death deserves our praise.

But now, notice, in the church's song, what is her reason for believing that Christ is worthy to be a Mediator. She says, "Thou art worthy . . . for thou wast slain." Ah, beloved, when Christ undertook to be her Mediator, this was the extreme point to which suretyship could carry Him, to be slain! And He has gone to the extreme point, and He has paid life for life. "In the day that thou eatest thereof thou shalt surely die," was the sentence pronounced upon Adam. The second Adam has died; He has bowed His head to the sentence, He has vindicated the law of God, He has gone to the extreme length of all that His mediatorship could possibly demand of Him, and this makes the redeemed lift up the song higher and higher: "Thou art worthy, for thou wast slain." Jesus is never more glorious than in His death; His propitiation is the culmination of His glory, after all, as it was the very utmost depth of His shame. Beloved, we rejoice in our Mediator because He died.

Well then, notice, that they sing of the redemption which His death effected, and they do not sing of the redemption of the world. No, not at all: "Thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation." I am not going into a doctrinal discussion tonight. I believe in the infinite value of the atoning sacrifice; I believe that, if God has ordained it to be effectual for the salvation of many more, it was quite sufficient for the divine purpose; but those whom Christ redeemed unto God by His blood are not all mankind. All mankind will not sing this song; all mankind will not be made kings and priests unto God; and all mankind are not redeemed in the sense in which this song is lifted up to God. I want to know not so much about general re-

demption, of which you may believe what you like, but about particular redemption, personal redemption: "Thou hast redeemed us," "Christ loved the church, and gave himself for it." "Thou hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation."

My dear hearer, can you join in this song? It is all very well to say, "Oh, yes! we are all sinners; we are all redeemed." Stop, stop; are you a sinner? Do you know it? Sinners are very scarce in London. "Why, there are millions of them!" say you? Yes, yes, yes; nominally, they will say so; but the bona fide sinner, who knows his guilt, is a scarce article. "A sinner is a sacred thing, The Holy Ghost hath made him so."

If there is a real sinner in this house tonight, she will be weeping at my Master's feet, washing those blessed feet with her tears. But as for your sham sinners—they are sinners enough, God knows; but they do not really believe that they are sinners. They have never done anything very wrong, nothing very particular, nothing very important, nothing to break their hearts about. Oh! you—why, you cannot even claim to come in among the sinners, you are a sham even there! But as for redemption, that redemption that redeemed everybody will not do you any good, for it redeemed Judas, it redeemed the myriads that are now in Hell. A poor redemption that! The redemption that you want is the redemption that would fetch you right out from your fellow sinners, so that you would be separated unto God, according to that word, "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters."

A thing that is redeemed belonged originally to the person who redeems it; and the redeemed of the Lord always were His: "Thine they were," saith Christ, "and thou gavest them me." They always were God's. You cannot go and redeem a thing that does not belong to you. You may buy it, but you cannot redeem it. Now, that which belonged originally to God came under a mortgage through sin. We, having sinned, came under the curse of the law; and through God still held to it that we were His, yet we were under this embargo, sin had a lien upon us. Christ came, and saw His own and He knew that they were His own. He asked what there was to pay to redeem them, to take them out of pawn. It was His heart's blood, His life, Himself, that was required; He paid the price, and redeemed them; and we

tonight sing, "Thou hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation." He has, by redeeming us, separated us to Himself, and made us a peculiar people, bought with blood in a special sense out of all the rest of mankind.

I could tell you a great deal about the universal bearings of Christ's redemption, in which I believe, and in the infinite value of that redemption, in which I believe; but I also say that there was, in the design of God, and in the work of Christ, a peculiar form of redemption, which was only for His own people, even as His intercession is, for He says, "I pray for them; I pray not for the world, but for them which thou hast given me; for they are thine." Whatever some may think about it, there is a specialty and peculiarity about the redemption of Christ; and this makes the very highest note of the song of Heaven, "Thou hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation."

So much about the heavenly hymn doctrinally.

3. Has He redeemed you?

Now about it experimentally: "Thou hast redeemed us to God." I have said, dear friends, that you cannot sing this song unless you know something of it now. Have you been redeemed? Has the embargo that was on you through sin been taken off you? Do you believe in Jesus Christ? For,

(Continued on page 11)

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The Heavenly Singers and Their Song

(Continued from page 10)

every man who believeth in Jesus Christ has the evidence of his eternal redemption. Thou hast been bought back with a countless price if thou believest that Jesus is the Christ, and thou art trusting alone in Him. That was their experience: "Thou hast redeemed us." They felt free; they remembered when they wore their fetters, but they saw them all broken by Christ. Have you been set free? Have you had your fetters broken? Ask the question, and then let us pass on.

This redemption is the ground of their distinction: "Thou hast redeemed us to God by thy blood." I heard one, the other day, say of a certain minister, "Oh! we want another minister, we are tired of this man; he is always talking so much about the blood." In the last great day, God will be tired of the man who made that speech. God never wearies of the precious blood, nor will His people who know where their salvation lies. They do not, even in Heaven, say that it is a dreadful word to mention. "Oh, but I do not like the word!" says some delicate gentleman. Your lordship will not be bothered with it, for you will not go to Heaven. Do not trouble yourself; you shall not go where they sing about the blood. But, mark you, if you ever go there, you will hear it over and over again: "Thou hast redeemed us to God by thy blood." How they will ring it out! "Thou, thou, thou hast redeemed us to God by thy blood." How they will

emphasize that pronoun, "Thou," and address the praise wholly to Jesus, and sound out that word with the full music of their harps, "Thou hast redeemed us to God by thy blood." They are not ashamed of the blood of Jesus up there.

4. His redemption makes us kings.

It is this redemption that has made them kings. We cannot realize our kingship to the full here below, though we do in a measure.

There is a poor man here, who has but one room to live in; he has no money in his pocket tonight, yet he is a king in the sight of God.

There is one here, perhaps, who used to be a drunkard. He could not overcome the evil anyhow; he signed the pledge, wore the blue ribbon, and so on; but still he went back to the drink. By the grace of God, he has got his foot upon it now, for he has a new heart and a right spirit. That man is a king; he is a king over his drunken habits.

There is one here who used to have a very fierce temper. It was hard to live with him; but Christ has made him a changed man, and now he is a king, ruling over his temper. It is a grand thing to be made a king over yourself.

There are some, who have dominion over millions of others, who have never ruled themselves. Poor creatures! Poor creatures! Thank God, if He has given you the mastery of your own nature; that is a glorious conquest; yet

this is only the beginning of what is in this song of Heaven.

5. All the Redeemed are Priests of God.

And then they say, "Thou hast made us priests." Oh, the poor creatures we have nowadays in the world, who cannot go to Christ except by a priest! They must go to a priest to confess their sins, and go to a priest to get absolution. We have priests not only in the church of Rome, but elsewhere; we are sorry to see this accursed priestcraft coming in everywhere. Why, some of you people would like your minister to do all your religion for you, would you not? You take a sitting, and leave your religion to your minister. Christ has made everyone of His people a priest, and every child of God is as much a priest as I am; and I am a priest certainly, a priest unto God to offer the spiritual sacrifice of prayer, and praise, and the ministry of the Word. But here is the peculiar joy of all Christians, that God has made them priests. If they do not use their priesthood here, I am afraid that they will never be able to use their priesthood before the throne of God with their fellow priests. This is the melody of the heavenly song, "Washed in the precious blood, redeemed by that matchless price, we are now made unto our God kings and priests." Even on earth, each saint can sing,

"I would not change my blest estate,
For all that earth calls good or great;
And while my faith can keep her hold,
I envy not the sinner's gold."

6. The Redeemed Shall Reign on the Earth.

Thus have I spoken of the song doctrinally, and experimentally; now let me speak of it expectantly.

There is something to be expected: "And we shall reign on the earth." When John heard that song, the resurrection day had not yet come. These are the spirits before the throne, disembodied; they are expecting the day of the resurrection. When that day will come, who can tell? But when it comes, the dead in Christ shall rise first. Upstarting at the midnight cry, they shall quit their beds of dust and silent clay, and the saints that are alive and remain shall join them. I will not go into the details of that time; but then shall come a period of halcyon bliss. "The rest of the dead lived not again until the thousand years were finished." Then shall be a time of the saints' reigning upon the earth. Their life shall be regal; their delights, their joys, and their honours, shall be equal to those of kings and princes, nay, they shall far exceed them.

Do you and I expect to reign upon the earth? It will seem very odd to one who is very poor, obscure, perhaps ignorant, but who knows his Lord, to find that Christ has made him a priest and a king, and that he shall reign even on the earth with Him, and then reign for ever with Him in glory; but it would be more singular, if we were to assert of some persons, and of some here present, that they would reign on the earth. The man who lives for himself shall never reign on the earth. "Blessed are the meek: for they

shall inherit the earth"; not the men who, in their selfishness, trample down everybody else with iron heel. You shall not reign on the earth; you have lived here simply to hoard money, or to make a name for yourself, or to indulge your passions, or to revenge yourselves upon your fellowmen. You reign, sir? You? God's prison house is the place for you, not a throne. But when He has made us meek, and humble, and lowly, and reverent, and pure, then we shall become fit to be promoted to this high calling of being priests and kings for Christ unto God in Glory, and even here on earth in the day that is coming.

I wish that everybody here would take to searching himself as to whether he is likely to be of that blessed number. Do you with joy accept Christ as your Mediator? Do you see clearly how worthy He is to be the Mediator? Have you been redeemed from among men? Have you been taken away from old associations? Have you broken loose from habits that held you a slave amongst the Egyptians? Have you come into a new society? Has God brought you into a new Heaven and a new earth? Has He given you any measure of reigning power over yourself? Do you live as a priest, serving God continually?

If you are obliged to keep on saying, "No, no, no," to all these questions, then what shall I say but "Come to Christ"? May you come to Him tonight! May He tonight begin in you that blessed process that shall make you meet to be partaker of the inheritance of the saints in light, for Jesus' sake! Amen.



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By Editor John R. Rice

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